

# Babaji's Kriya Yoga

Texts to read



**Sundaranandar – Walking on the razor's edge**  
by Nityananda

**The oozing nectar cannot be attained by the lowly;  
It will be attained in a second to one who has become a *Siva-yogin*;  
The semen that is arrested will climb up;  
The transcendent will clearly appear in the midst of the brows;  
The body which is (like) an insect will become shining like the sun;  
It is as surprising as walking on the razor's edge!  
The mother will come and impart (it) to you;  
Speak not opening your mouth; (observe) silence.**

Siddha Sundaranandar, *Siva Yoga Jnanam*-32, verse 8

The Yoga of the 18 Siddhas and Taoism are probably the only spiritual traditions that emphasize these two things: the importance of the transmutation of the spiritual energy and the possibility of physical immortality. The Xian or Hsien are Taoist immortal masters that show characteristics pretty similar to those of the Siddhas of the South of India. Also, both traditions speak about

“immortality pills,” alchemical compounds that facilitate a renovated youth of the body.

A reason for these similarities would be in, as Yogi Ramaiah pointed, the fact that the founder of Taoism was the Siddha Bogar himself, acting through the body of a person from China.

The concentration of *prana*, vital energy, in the higher centers of consciousness or *chakras*, in a great measure by the rise and transmutation of the sexual energy, brings the opening of these centers. This includes the vision of the light in the eyebrows center:

**The transcendent will clearly appear in the midst of the brows;  
The body which is (like) an insect will become shining like the sun;**

Jesus states something similar when he declares: "*The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light,*" Matthew 6.22.

How is done this transmutation of energy? In the man, by preserving his sexual fluids. Though this is not the only requisite, he must also transmute this vital-sexual energy into spiritual energy, otherwise it would be a mere repression of it. This means sublimating this energy towards the higher centers of consciousness through yogic kriyas like *bandahs* and specific *pranayamas* like *Brahmacharya Ojas Maitreka* or *Kriya Kundalini Pranayama* itself.

**The semen that is arrested will climb up;**

This transmutation can also be done with a yogic partner in the sexual act, with both partners rising the vital energy up to the crown chakra – which could not be easy, as it requires from the man a good skill in the practice of *Mula Bandam*. Rising and transmuting successfully this vital energy, without any loss from the man, is a difficult task, but it is praised by the Siddhas in several of their writings:

**It is as surprising as walking on the razor's edge!**

As easily as one can fall or cut one's foot by walking on the razor's edge, the yogi can go stray and get lost by walking this subtle path of transmutation; it is not an easy path, subject to fall and deception, but the results, in case of success, mean a great advance.

The Siddha Tirumular speaks explicitly about this transmutation of the sexual energy done by a couple in several chapters of the Tirumandiram:

**Through Yoga one copulates in a way to not waste *bindu*  
Even when two bodies are united, *bindu* will not be lost, *Tirumandiram*,  
1960**

**Even the aforesaid *bindu* will be conquered with Sakti  
 By kindling the fire in the muladhara to rise  
 By preventing it from running in four directions and coursing it through  
 the central channel  
 By uniting with *nada* and drinking the ambrosia, the *bindu* will be secured,  
 Tirumandiram, 1960**

This concentration of shakti or energy in the higher centers finally brings their spiritual opening, with experiences like the vision of the higher light, the springing of bliss or the experience of the vibration of OM, the sound of creation.

**The oozing nectar cannot be attained by the lowly;  
 It will be attained in a second to one who has become a *Siva-yogin*;**

The “oozing nectar” is the *amrita* that descends from the crown chakra, the divine bliss that overflows down from that higher center.

**The mother will come and impart (it) to you;  
 Speak not opening your mouth; (observe) silence.**

These words resemble others of Jesus: "*But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you,*" (John 14.26). It is worth noting that, in the early Christianity, the Holy Spirit had a feminine quality. It would be equivalent to the Shakti mentioned in India, the divine energy that in Yoga manifests as the Kundalini that rises up, or also manifests – as Sri Aurobindo and some Siddhas say – as the transforming descent of Divine Grace.

This descent becomes possible with the complete receptivity of the yogi (**Speak not opening your mouth; (observe) silence**), that develops through sadhana, the spiritual discipline.

Other aspect of the divine Shakti is the vibration of OM, which gives form to all things, and creates space and time. The yogi expands his consciousness through his absorption in the OM and recovers the divine knowledge of things (**The mother will come and impart (it) to you**).

These verses of the Siddha Sundaranandar introduce us to one of the key points of “Siva Yoga,” the Yoga of the Siddhas: the transmutation of sexual energy, with its exceptional final results.